ed this nation to destroy it, but this nation met that bear and slew him, and if God delivered us out of the jaws of the British lion and out of the claws of the bear of slavery, will he not deliver us out of the hands of this giant, seeing he seeks to destroy his kingdom, We should be men of great faith for we have had great deliverances.

Another element of success is the use of the Lord's name as our battle cry. David did not go to battle in his own name, nor in the name of Abner; nor in the name of Saul; nor in the name of Israel; but he said to Goliath: "I come against thee in the hame of the Lord of hosts."

When we go against the Giant of Alcohol we are not to go in the name of Democrat; nor in the name of Republican; nor in the name of Methodism; nor in the name of Dunkardism; nor in the name of any other ism; we are to sink sectarianism; and get above partisanship; and go forth in the name of the Lord of hosts. With such a battle cry we shall triumph by and by.

Do not be discouraged. The fortieth morning will dawn. God has a David in training somewhere; and the victory will be ours. Keep in the ranks. Trust God for the future and do your duty in the present. The God of David bless and protect you. Amen.

TRIUMPH BY AND BY.

BY STEPHEN H. BASHOR.

Aside from all personal consideration there is much deep satisfaction in the knowledge that I am included among the people known by the world as Progressives. Only a few years ago I, with many of my present associates, was ordained to the Christian ministry, and sent forth to preach "the Gospel to the unconverted world." We were told to preach against all creeds and confessions of men's faith, as guides and helps heavenward; to declare the Gospel and that alone as being "the power of God unto salvation"; not to be ambitious to challenge other churches for doctrinal discussion, nor to run from discussions when challenged by them; that we had the best doctrine, and the truest, of all denominations under the sun; that everything they practiced, taught in the Gospel, we practiced as well, and in addition, taught and practiced much Gospel teaching which they omitted. We met other denominational representatives in public dispute, over questions of doctrine, and invariably came out victorious. Our preaching won souls to Christ, and our discussions refuted our opponents. We prospered and grew confident; but we also saw that many hindrances to success were our invariable accompaniments, that while we preached people into the church, with the Bible in the winter, our elders and congregations spent the summer in "turning them out" with the minutes of annual meeting. We sought to correct this abuse of power; used our best arguments and efforts to reform the church. We said "Wear whatever garb you will, yourself, but do not enforce your chosen style upon others." "Recommend sisters to wear bonnets, if you please, and brethren straight breast coats, but do not disfellowship them if they fail to follow your advice." "Give advice through conference, if you will, but do not give your decisions the color of positive law." They disputed our right to suggest, and charged us as heretical and seditious, for suggesting needed changes; made the minutes of conference mandatory; by conference vote, and committee decisions abridged our official standing and church fellowship; locked church doors in our faces; branded us as "heathens and publicans," and set us adrift to repent or go to ruin.

We knew the nature of our mission when we decided to begin, and from the first anticipated the final result. We had many fair weather friends, who patted us on the shoulders and urged us on, pledging their eternal feality to our cause; but we felt assured they would fail to face the fire when the heat of battle should be reached, and our suspicions proved correct. Men who advise you in whispers forget all about and deny it when trouble comes. This we knew, but confident of the absolute correctness of our theories and the impregnable character of our fortified claims we pledged to each other and to God, our determined purpose and sacred honor to not falter in our work until the sun would rise upon a day when a pious, Christian woman could hold an approved membership in the "Dunkard" church and exercise liberty of conscience in the selection of the particular shape of head gear, by which she would be adorned in public; when a very small preacher in a very large office should have precedence only as he merited it by earnest effort and substantial work; when the traditions of the elders would with impunity be disrespected and the assumed authority of annual conference ignored. When, in short, the Dunkard ecclesiastical hierarchy should be broken into a thousand atoms, and all the accumulated customs, traditions and mandates which paralyzed the churches power, and destroyed the growth of her spiritual manhood, should be forever buried in the dismal past, and original primitive faith triumphantly reign in their stead. Our line of battle was broken at the Arnold's Grove conference, and during the summer following. Persecuted but not cast down, bulled and decreed, but not doomed nor damned, we met at Ashland first, then at Dayton, and reorganized to continue the work, until we could lay down the armor and truthfully say, "It is finished, and we rest at last."

Led on by a blind zeal the elders, the membership, and the annual meeting, forgot every thing else in their efforts to "crush out the progressives." They talked "loyalty to annual meeting" while promising sisters the very privileges for which we suffered expulsion rather than forego. And now we have about accomplished our mission. They mistook us. They failed to comprehend us. Our ambition was not, from the start, to build up a new organization. They supposed it was. We only organized after having been disfellowshipped by them, to keep our forces together. We meant to reform the "Dunkard" church and place its membership where the Gospel could be practiced free of the dress and other dogmas; reform it from the inside if we could. If not thus allowed, we would do so from the outside. And now, the facts are as any one can see who will look, we *are reforming the whole conservative church and they do not know it.* Here at Waterloo, Iowa, we have accomplished our work nearly in full. They are forced to adopt our methods to obtain members; were compelled this fall to promise their own children the liberty of "wearing hats" before they would consent to baptism at the hands of the conservative clergy. It is about the same at every point where we have worked. At Ashland, Fair Haven, Ankneytown, Ohio, Dutchtown, Illinois, and every point in Pennsylvania, Ohio, Indiana, Illinois, Kansas, and Nebraska and this is not all, and in hundreds of other places they are forced to drop annual meeting authority, allow "hats" and "store coats", or the "Progressives will come in and ruin us."

Northern Illinois was considered a stronghold until recently, and the minutes were enforced. Now the progressives have organized and to hold their members, "hats" will be allowed inside of one year in the old Lanark church as they now are at Dutchtown. Ask them anywhere: why the sisters wear hats? Why the minutes are no longer enforced? The honest reply: "The Progressives will take our members if we do not." We started out to reform the annual meeting tradition lovers, and, thank Heaven, we are doing it. Doing it from the outside, and doing it effectually. A little while more and our work will be done. A few more organizations in different places, and a year or two's hard labor yet, and our work, in that direction, will be accomplished. They supposed they were destroying our influence and power when they disfellowshipped us. Many of us felt the same way then, but with Paul, "We would that ye should understand brethren, that the things which happened unto us have fallen out rather to the furtherance of the Gospel." Phil. 1:12.

The only difficulty is, now since we have reformed their church methods; have gained for women and men in that church, all the privileges we labored for them to enjoy, to keep from losing all religious respect for a class of people who will disfellowship us for an act, and for methods, which, to beat us, they turn directly around and adopt. What a motive! Still Providence often brings good out of the evils men do, and the inconsistencies they show. Only a little while more, a few more efforts and prayers, and organizations and sermons, on our part, and the dress question will be forever settled. "Dunkard" preachers everywhere will throw away annual meeting, and preach against it, as they do in many places now, and the Gospel alone will rule. For all practical purposes we can then, so far as German Baptists are concerned, disband and join in a general jubilee. But we have work yet to perform, and need double our power and diligence. A few more outposts must be organized, and a little more work done before the conservative array will be entirely defeated. We will finish our work then join in one grand convention and camp meeting for ten days. Then go on the way to save sinners, and preach to a lost world of the unsearchable riches of Christ. "We are reforming them and they do not know it." Yes, the work will be fully done bye and bye. We suffer that our descendants may enjoy.

Waterloo, Iowa.

The missionary spirit has been stirred up by a description by Stanly, of the horrors of the slave trade in Central Africa. A heroic company of missionaries have started for the dark continent and others are soon to follow, to take up the work dropped by Livingstone.

RIGHT AND WRONG.

BY J. H. WORST.

The world's great struggle is between right and wrong. Upon this common battle ground the opposing hosts have warred with varying success for ages. Reformations have dawned only to be throttled by numerical force and to be tortured by the vampires of Error until the wrong became gradually disgusted with its own hideousness and surrendered unconditionally to the right.

Every great cause, political moral, or philosophical was once in the minority and felt the cudgel of numerical tyranny. Slavery, mental and physical, was at one time championed by an overwhelming majority, and the handful of its opponents were as insignificant apparently, as the chosen twelve when they appeared before the brazen gates of Paganism and Judaism; but like the latter their strength was in their doctrine, their arguments were their weapons and with unerring stroke they smote the giant until his carcass lay bleeding in the temple of his own construction.

Minorities depend upon principles, majorities more often upon brute force and numerical strength. We may learn a lesson from this. History speaks in no uncertain tone. The struggle will last as long as wrong prevails, and God will permit it to continue until its arrogance and cruelty will become sufficiently colossal to insure its own damnation.

One by one the gigantic fabrics that were born to fetter the rights and liberties of men have gone down with their authors to eternal doom. Men are beginning to dare to think. Whatever may be said by way of excuse for more barbarous ages it scarcely applies to our day. I have but little in common with the sentiment that a single excuse can be framed that will cover outraged justice in a civilized age, and condone barbarous customs and ecclesiastical corruption. I believe it is the Christian mission to root it up effectually and forever if he must stand alone to do it. God hates a coward, and half heartedness is cowardice.

Right must prevail and wrong must go, and our fealty will be guaged by our allegiance, and our allegiance by the stand we take. We cannot hug truth and error for the sake of peace. We must be one thing or another and that so clearly and well defined that friend and foe may know our position. There must be no rudeness in rebuking evil, no harshness in supporting correct principles, but open honest work as contradistinguished from the fawning hypocrite that cannot find sufficient popularity in one set of principles. If a thing is right it is worth complete acceptance and unquestioned fealty; if wrong universal opposition. No straddling.

Right and wrong are diametrically opposed to each other, and no amalgam can unite them in the great hereafter. If right is in the minority now, stand by it even though your friends desert you and cast you off. God at last will give the victory. In every walk of life it is safe to stand by the right. The love of notoriety, the desire to swindle, and the innate tendency toward corruption in a thousand ways may oft times bring you into collisions and make you enemies if you dare to stand in defense of truth and honesty, yet you can afford such enemies for they are an honor. Christ made enemies, the Apostles made enemies, the reformers made enemies, and all good men have their enemies. A man without sufficient moral stamina to support a number of enemies is a dead weight to the cause he espouses.

A corrupt man dislikes rebuke as the devil hates water, but evil must be rebuked nevertheless. The minister that reproves personal sins makes foes but he must "reprove." And after all, what is the result? His very enemies will admire his courage.

After awhile this warfare will end and each will receive his wages. Error will be assigned its place together with its supporters and those who dared not oppose it, and right and righteousness will rise into God's kingdom and bless its adherents forever more.

Williamsport, Dakota

PRIDE.

BY J. G. KIMMEL.

They that are proud generally think of nothing but themselves, and imagine that all the world thinks about them. They suppose that they are the subject of almost every conversation. A philosopher was once asked what God was doing? He replied, "His whole employment is to lift up the humble and to cast down the proud." And, indeed, there is no one sin which God seems more determined to punish than this one. The examples of God's displeasure against it are most strikingly exhibited in the history of Pharoah, Hezekiah, Haman, Nebuchadnezzar and Herod. Pride and folly attend each other. Ignorance and pride keep constant company. Pride is the mist that vapors round insignificance. We can conceive of nothing so little or so ridiculous as pride. It is a mixture of insensibility and ill-nature, in which it is hard to say which has the largest share. The pride which sets one above his fellows is that we deprecate, that spirit which would demand homage to itself as better and greater than others. How can any one feel thus when it is realized that the entire life of man is but a moment, and that in a few short days we must all leave this world, and when we must depart what avails it whether we die upon a throne or in the dust. Pride is therefore a great evil. Proud men hate each other. Pride makes us esteem ourselves; vanity makes us desire the esteem of others. No two attributes of the human mind are more opposite than pride and humility. Pride is founded on a high opinion of ourselves. Humility on the consciousness of the want of merit. Pride is the offspring of ignorance; humility is the child of wisdom. Pride hardens the heart; humility softens the temper. When God appeared to Moses it was not in the lofty cedar nor in the spreading palm but a bush, an humble, abject bush; as if he would by these selections check the conceited arrogance of man. Nothing produces love like humility; nothing produces hate like pride. It was pride that changed angels into devils; it is humility that makes men as angels. Pride is faithless, fearless, uncompromising and tyrannical. Shun it.

Stonycreek, Pa.

CONSTANT GROWTH.

BY A. L. DAVIS.

Have you time, kind reader, to stop a moment, as you are passing down the stream of time, and take a brief review of what is actually occurring in your course? If you are too busily engaged computing your income last year; what it is likely to be next month; would it not be well to let the "hired help" or the "boys" take charge of your worldly interests a few moments? Now I do not wish brother Worst or any of the excellent contributors of the EVANGELIST to think this is applicable unless it *is.*

That there is a constant growth in the interest and subject matter of our great factor—the EVANGELIST, who denies? Its columns are laden each week with thoughts worthy at least one careful consideration. That a more healthy state of affairs could exist, the editor, I think, thinks; that all think is possible. One great need felt at present is, the co-operation of those whose limbs take root and spread forth constantly. Were our spiritual growth as constant as our temporal, how much wider would be [illegible] where are no mathematical the relations existi shines for a moment one that shines consta the darkness; neither c world how much more suc elevate, into a holy bond of earthly things, making them by being constantly engaged calls.

Constant additions to the purse small, result in great riches. I acquired only by patient, consta Would we hold forth the watchwo GRESS, let us begin to-day, if not already gun, to be constant in our Christian grow If contributors, contribute; if preachers, preach; if progressives, *progress.* "Pray without ceasing."

Lebanon, Ohio.

A True Wife.

It is not to sweep the house, make the bed, darn the socks and cook the meals, chiefly that a man wants a wife. If this is all he needs, hired help can do it cheaper than a wife. If this is all when a young man calls to see a lady, send him into the pantry to taste the bread and cake she has made, send him to inspect the needle work and bedmaking, or put a broom in her hands and send him to witness its use. Such things are important and the wise young man will quickly look after them. But what the true young man wants with a wife is her companionship, sympathy and love. The way of life has many dreary places in it and man needs a wife to go with him. A man is sometimes overtaken by misfortunes; he meets with failures and defeat; trials and temptations beset him, and he needs one to stand by and sympathize. He has some hard battles to fight with poverty, enemies and sin, and he needs a woman, that, when he puts his arm around her, he feels he has something to fight for; she will help him to fight; that will put her lips to his ear and whisper words of counsel, and her hand to his heart and impart inspiration. All through life, through storm, and through sunshine, conflict and victory, through adverse and through favoring winds, man needs a woman's love.